THE

Dr---d Dialogue,

BETWEEN A

MASTER of ARTS

AND A

STRANGER.

LONDON:

Printed in the Year, MDCCV.

THE

PREFACE.

HOW *this* Dialogue *came into my Hands, or whether I was a Party concerned in it, is not very material for the Reader to know. The reason why it was Published he will soon perceive. Which was, not the extraordinary Talent at disputing that was shewed on either side, but chiefly to satisfie him, if he knows it not already, that a Set of Men, who are the most Disputatious, (but not over-much about matters of Learning) and make the most noise and stir about the Transactions in* Church *and* State, *of all others, have really the least to say for themselves of any Men in the Nation. There is hardly a Story, tho' never so Improbable and Extravagant, if it serves but to defame those that they call* Low-Church Men, *but there are some amongst them who will undertake for the truth of it. Many Instances of this kind are to be found in the* Invectives *daily Publish'd either among themselves or by their* Emissaries *abroad. Witness the* Address to the Clergy of the Church of England. *A Book very industriously dispersi to poyson the Nation, tho' its Falshoods are so gross and palpable, that one would think even the* Author *himself never expected it should be swallowed but by very Credulous and Ignorant People. One sees the effect of disappointment quite thro' it; rage and studied revenge appear in every period. To think the* Clergy *could ever be influenced by such a heap of spiteful and virulent Insinuations, which are now so well known to be groundless, is really to expose them. And the Author might as well have writ a Satyr upon their Credulity, as have Addrest such* Ridiculous Falshoods *to them with a perswasion of being believed.*

But tho' they take this Liberty in Aspersing others, yet do but tell truths of them, tell but of their indecent

treatment of the Memory of K. W. *nay say but in general, that the throwing out reflections upon the late K. is a very improper method of Celebrating her Majesties Accession to the* Crown, *and a very mean way of expressing their Duty and Affection to* Her, *they fret, and fume, and resent it as a particular Indignity to themselves. Mr.* H----y's *Ingenious* Sermon *on the* 8*th of* March, *is all over* Presbyterian, *because it exposes in general only, the folly and meanness of a practice by which it seems they had in a very particular manner distinguisht themselve. How they come at length to be asham'd of that Behaviour is not easie to comprehend: Since it was a piece of Merit amongst them to celebrate the* Deliverance *they enjoyed by the K---'s Death in their discourses of every kind. Their Printed* Sermons, Libels, *and their* Congratulory Poems *on Her Majesty's Accession to the Crown, are all evidences of that High Strain of Ingenuity. The humour it seems did not answer expectation, and now they grow almost ashamed of it. 'Tis well if any thing can produce shame in them; but it is the more wonderful since they have never been more consistent with themselves for Three Years together then in their Invectives upon the late Gov---nt. And after all, the humour is not abated, but only sometimes turn'd upon a new cause.*

The M. A. *concerned in this* Dialogue *has no reason to complain of being misrepresented. If I have dropt any of his Pompous Expressions, yet no one that knows* O-----d, *will charge me with adding any more rude and indecent Language, then is commonly used there; by such of them I mean as give themselves the Trouble of Censuring their Superiours. Those of that Body that are Studious, Sober, and Vertuous, as many yet there are, can't think themselves at all touch'd in this dispute. Their* Characters *will shelter them from any suspicions ef intermedling in such mean Offices. And 'tis to be hoped, that by their Reputation for Ingenuity and Learning the University will still maintain its Ancient Honour and Credit, altho' the wild indigested Notions of some, and the ungovernable distempered heat of others, has brought some disrepute, and drawn some odium upon it.*

THE

THE *Ox-----d* Dialogue, BETWEEN A MASTER of ARTS AND A STRANGER.

M. A. THESE *Fanatical* B---ps! These betrayers and murderers of our ——

Strang. I fear, Sir, I interrupt you, (here, a Dish of Coffee.)

M. A. Not at all Sir; I was not afraid of being over-heard. I was only venting my self against a Set of Men, who with their *Occasional Consciences* are ruining the Church; who are undermining its very Foundations.

Strang. This Sir ſeems to me but courſe Treatment of your *Superiors.* I thought this place had profeſs'd a very profound Reſpect for the Sacred Order of B——ps.

M. A. I ſpoke of thoſe I meant, in ſofter Terms than they deſerved. And Sir, I muſt take the freedom to tell you, tho' you are a Stranger here, That I much queſtion your Zeal and Affection for the *Church.* For no Man that pretends to be for the *Church*, would offer to ſpeak a Syllable in their Vindication. They have ſo notoriouſly deſerted the Intereſt of the *Church* in all Caſes where ſhe was concerned, that they ought to be ſp——d out of her Communion. And that is ſo well known, that no one but a *Fanatick* dares open his mouth for them: 'tis one of the moſt certain *Characteriſticks* of a *Churchman* and a *Fanatick* the declaring againſt or for them. And I'll be ſo much your Friend, as to caution you, that you don't diſcover your ſelf at this rate, for if you do, you will ſoon be pointed at, for, what I fear you are, a *Fanatick* all over *Ox——d.*

Strang. Sir, I have ſeen ſo much of the Humour and Temper of this Place, the little time I have been in it, that I can't be much moved at any Character that ſhall be fixed upon me. And whether I am for the

Church

Church or no, I am ſure, I ſhould not be much more for it by being here. But to ſatisfy you; I was born and bred in the Communion of the Church of *England*, and by the Grace of GOD will live and dye in it. But yet I muſt own, I can't come up to your warm Principles; and the reaſon is, Becauſe I think them not the Principles of the *Church*. If you can convince me that I ought to be perpetually Railing at the B——ps, in order to be qualified for a Member of the *Church*, I am not averſe to hear your reaſons. If there are ſuch juſt Grounds for railing at them as you pretend, I'll promiſe to joyn with you in it. For I'll aſſure you, that it is for the Merit that I ſuppoſe to be in them, and the Service I imagine they have done for the *Church*, and not for any Perſonal Obligations, that I think my ſelf bound to defend them.

M. A. I think it not worth my while to try to make a *Presbyterian* a *Proſelyte*. And beſides, You *Whigs*, are ſuch a ſtubborn Generation of Men, that there is no driving Senſe or Truth into you.

Strang. Pray don't fix me to a *Party* already; for perhaps I may be of yours before I have done; It will do you no hurt to make a Proſelyte; for if your Reaſons ſway me, I may be able to convince others.

And to enlargé your numbers, can I hope, be no Prejudice to your *Party*.

M. A. Falſe Friends can be of no uſe to us. We want more to baniſh you quite out of the *Church*, then to bring you into it. We abominate your whole Party: Their ſcandalous Management in the late R----n, their Cheating the Publick, their deſigns againſt the *Church*, and the preſent *Queen*, together with many more of their black and villanous Actions are never to be forgiven them.

Strang. If your Allegations are true, I'll not deny the *Conſequence* to be juſt. But I hope you will proceed to particular Inſtances, and not talk altogether thus in the general. For 'tis an eaſie matter to open againſt any *Party*. Nothing more eaſie, and I am afraid nothing more Cuſtomary in this place, then to call *Rogue* and *Raſcal*, *Presbyterian* and *Fanatick*. But Gentlemen that us'd this Language, would firſt cite the particular Crimes, and bring clear proof that thoſe they Accuſed were Guilty, before they would proceed to Condemn them after ſuch a manner. But by the way, 'tis an amazing thing that you that pretend to Ingenuity, ſhould mention an Inſtance that has been long ſince proved, to have been urged without Grounds; that was only an Invention,

tion, a down-right Forgery of the Enemies of the late Government and of this too, to make the beſt Friends of both odious to the Nation and Her Majeſty. Sir, I muſt tell you again, this is not very like a Man of Learning.

M. A. Whether true or falſe, I am ſure it was in their Heads and Hearts to do it, they always hated Her preſent *Majeſty*, as much as they do the *Church*.

Strang. You have a very good Faculty at judging the Hearts of others, but I think it would better become you to judge of Men by their Actions. And if you will allow their Affections to be judg'd of by what they have done for their Queen, it will appear, that never had any Men truer Affection for a Prince. They readily concurred in ſettling the Civil Liſt for Life; in giving all the Supplies that were deſired for the Publick Service. They are never a dead weight upon the Buſineſs of the Publick, never delay the diſpatch of it, to prevent the *Campaignes* beginning as Early as poſſible, and never try their Wits to make Funds fall ſhort, on purpoſe to make the People believe, That they are Cheated by ill management, and that the *Miniſtry* has imbezelled for that which was defective. They never rail at their Prince for not Employing them;

nor pretend that others are Cheating the *Publick*, only that they may have an opportunity of getting into their *Places*. And when then have once got into *them*, let fall their *proofs*, and ſhew the World that their Ends were not to ſerve the Publick, but themſelves. Had they been guilty of this ſort of Management, had they with the *H--s*, and *S---s*, Exclaimed againſt *Members* having Places at *Court* in one *Reign*, and been at ſtrife who ſhould firſt get them in *another*, they would have juſtly merited the Treatment, which they generally meet with here.

M. A. I hope, Sir, you won't offer to defend the M----ry of the late R---n, that profligate vile Set of Men; fit only to ſerve them that employ'd them: Engines only adapted to the worſt of——

Strang. Tho' I ſhould be able to ſay little in defence of the late Miniſtry, yet I hope I ſhall never want words to vindicate the Memories of thoſe Excellent Princes, who laſt filled our Throne, and of whom the World was not worthy: I am ſure this ungrateful Univerſity was not. And yet you owe as much gratitude to his late Majeſty as ever Univerſity owed a Prince.

M. A. I find you have Zeal enough for your *Heroe*, if you had but Underſtanding

ſufficient

ſufficient to defend him. I clearly perceive that you are very Ignorant, and beſides that a Man of *Republican Principles*. I expect preſently to hear ſome of your Raptures in Commendation of *O. C.*

Strang. I know what I am ſpeaking, and I wiſh other People did ſo too. But I am afraid you are as much a Stranger to theſe things you talk of, as you are to Civility. You once owned K. *W.* to be a Rightful and Lawful K. or at leaſt you ſwore you did, as well as I; I wonder how you have the Confidence to name an Uſurper in the ſame Breath with Him.

M. A. That K. *W.* did, or deſigned to do as much miſchief to the *Church* of *England*, very near as the other, is viſible to every body that ſees at all, and for that reaſon was there no other, deſerves not much reſpect from any one that has any true regard for this Excellent *Church*.

Strang. This Zeal for the *Church* you have been very much ſpeaking of; but I deſire you would name, how, and in what Inſtances he endeavoured the Ruin or Subverſion of it.

M. A. Why Sir, how terribly you expoſe your Ignorance; no body would ask for Inſtances, that had ever heard of the Subverſion of the *Epiſcopal Church* in *Scot-*

land, and the designs of Introducing *Presbytery* here by a Comprehension.

Strang. I know very well these charges have been often brought against him; and they are upon all occasions made use of, by those who either don't or won't know the Truth. And they are much spread about by the *Jacobite* Party, to deceive the Multitude, to bring an Odium on the late Government, and to reconcile Peoples Minds to the pretended P. at St. *Germains*, by insinuating that he can't be a worse Enemy to the *Church* than the last. As for the former of these, the Abolishing *Episcopacy* in *Scotland*, it was not so much an Act of the *King*'s as of the *Scotch-Nation*; it was not in his Power to prevent it: And you may as well say he was against the *Church* of *England*, because he did not settle *Episcopacy* in *Holland*. Besides, the *Episcopal Clergy* in *Scotland*, neither desired his protection, nor would own his Authority; so that he could have no great reason to encourage his Enemies to desert his *Friends*. But after all, had it been the K---'s own Act, it was no worse in him, than in K. *C*. I. who abolished *Episcopacy* there much more effectually than the other. For he made a Grant of the *Church-Lands* there, which K. *W*. could never have been prevailed upon to do; and this

this you will find mentioned in the Lord *Clarendon*'s Hiſtory, with a kind of Reflection upon K. *Charles* for it. And indeed his Affairs were in leſs Confuſion, and he was involved in fewer Difficulties at that time, when he made the change in *Church-Government* in that Kingdom, than I believe his late *Majeſty* was, after the Revolution. Now I can't but wonder why this ſhould be mentioned ſo often to the prejudice of K. *William*, and never ſo much as thought amongſt you to be to the diſhonour of K. *Charles* I. unleſs it be that you won't allow that the latter did any thing that could be condemn'd; or the other any thing that could ever be juſtified.

M. A. Sir, I hope you won't preſume to caſt your dirty Reflections upon the Sacred Memory of K. *Charles* I. in this place. I find you are only fit Company for the *Calves-Head-Club*, and I don't doubt but you are one of them.

Strang. Indeed I don't doubt, but there are ſeveral ſaid to be of that *Club*, (if there is any ſuch *Club* in being, which I much queſtion) upon as little grounds. But I am not much ſtartled at your abuſive language. I find 'tis your common practice, when you are pinch't with an Argument, to fall to Nick-names, and to give you your due, you

you have a ſingular Talent that way. If you can vote a Man a *Whig*, a *Republican*, a *Presbyterian*, and the like, let his Principles be what they will, you think you have carried your Point, and you triumph upon it. And indeed ſome of you that make the moſt noiſe can manage nó other weapons, and at this they are confeſſedly an over-match for all oppoſers. Now, as to what I have ſaid of K. *C.* I. it is no more than what your own noble *Hiſtorian* has given me authority to ſay; and I have done it with as little deſign to caſt a blemiſh upon his Memory, as that Miniſter did. But I only mention it to convince you, that if you had had the reſpect for that Pious *Prince* which you pretend, you would not be always reproaching the Friends of the *late King* with an Action, which lies much harder againſt him. And tho' I hope never to live to ſee the day when the Memory of K. *C.* I. ſhall be ſuffered to be treated with Contempt, yet I don't ſee that we are obliged to be ſo blind as to let that paſs for a Vertue in one, which is a Fault in another.

M. A. I much queſtion the Truth of the Fact in Relation to K. *C.* I. let it come from what Authority ſoever. And if it be true, to be ſure K. *C.* did it for a Good End, and no doubt K. *W.* did it to ſerve ſome very bad one.

Strang.

Strang. If Scepticiſm is to begin at one of our Seats of Learning, Truth is not like to gain very much Reputation. And I muſt tell you, you make a ridiculous ſuppoſition for the advantage of the one, and to the diſadvantage of the other, without any manner of foundation.

M. A. I have very good reaſon for what I ſay, conſidering that your *Heroe* was forming the deſign of a Comprehenſion here, at the ſame time the Ruin of the *Epiſcopal Church* was brought about in *Scotland.* And that Comprehenſion was nothing leſs than to bring in *Presbytery* here, and make it the *Eſtabliſhed Church.*

Strang. You throw out words as much at random in this as you do in all other matters. The deſign of the *Comprehenſion*, was to enlarge the *Church*, and Unite us more firmly among our ſelves, but not by bringing the Conſtitution at all nearer to the *Presbyterians.* Not by altering any thing Eſſential to an *Epiſcopal Church*, but by changing ſome things which all ſides allow to be in their own nature indifferent. The *Biſhops* in K. *J.* Reign, that were afterwards ſome of them *Non-Jurors*, ſeemed to promiſe the Diſſenters this, when an opportunity offered, and after the *Revolution*, K. *W.* was adviſed by ſome of the chief of the *Church*, and

and that had always made the beſt Figures in it, to call the *Clergy* together in Convocation, to conſult of the propereſt method for Effecting ſuch a deſired Union. There was a Scheme drawn up, and a very Learned B----p that knew our Conſtituion extreamly well, and that had writ as Learnedly as any Man againſt the *Presbyterians*, was principally concern'd in it. But this Comprehenſion as moderate as it was, and tho' it would have really made the *Church* more perfect, and no way have altered the *Conſtitution* of it, was vigorouſly oppoſed by ſome that pretended a jealouſie of the deſign, and that wanted an opportunity of expreſſing a Zeal for her, when ſhe was out of danger, who when ſhe was in the greateſt had ſhewed none at all. They then made a clamour of a ſinking *Church*, in the Hands of him that raiſed it, and kept it from falling. And tho' this was a plain Contradiction in it ſelf, yet the *Story* was ſo *Artfully* told, and ſo Induſtriouſly ſpread abroad, that it met with as much *Credit*, and was managed by the Enemies of the Government, as much to the prejudice of it, as if it had been really true.

M. A. You may harangue as long as you pleaſe, in commendation of the deſign, and the

the contrivers of it. But I am ſure it was of pernicious conſequence to the *Church*, and had it taken Effect, it would have proved its utter Ruin.

Strang. How does that appear? would it have ſunk in its honour or its Intereſt, either at home or abroad? would it have loſt any of its Friends, or made its ſelf any new Enemies.

M. A. Why, after that modelling, it could hardly have retained the name of a *Church*; and if that new faſhioning it had brought over ſeveral of the Fanaticks, it would have drove out ſeveral of the *Churches* beſt Friends. For they would never have bore with that new *Fangling* and *Metamorphyſing* their Antient *Church*, and they would have concluded, that when once we had begun to change, there would be no end of changing. We ſhould never know where to have done. For as the *Diſſenters* demands are Endleſs, ſo we muſt have gone on with *Alterations*, as often as they would call for them. And ſo in a little time we ſhould have alter'd away even our whole Conſtitution.

Strang. How the *Church* would have loſt any of its Members by changing or leaving off an Indifferent *Ceremony*, I can't apprehend. No *Preferments*, I hope, would have been reſigned upon the occaſion. Nor

can

can I ſee upon what juſt grounds any Conſcientious Man could have been diſſatisfied. For the denying to part with an Indifferent *Ceremony* for the Publick Good, and for Enlarging the Terms of Communion, ſeems to proceed from a Principle as oppoſite to the Unity and Peace of the *Church*, as the forbearing to Communicate with a *Church*, while ſuch Ceremonies are retained. For where the Contention on both ſides is about a thing in its own nature *Indifferent*, there the Contenders ſeem to be both in ſome degree in the wrong. I don't think indeed that Significant or even Innocent Ceremonies are to be given up to the Humour or Caprice of weak, peeviſh, or contentious Men. But the bringing over ſuch to be Conſtant Communicants in the *Church*, who think ſome of our Ceremonies burdenſome, and make our *Church* leſs perfect, is of great Importance, and much for the Intereſt of the *Church*. And if it can be Effected by the Alterations of ſuch things only as we our ſelves allow to be Indifferent, I ſee no reaſons, but that the deſire of Unity, which we all pretend to be zealous for, ſhould reconcile us to the uſing all lawful Endeavours to compaſs it. If I can by this means ſatisfie the ſcruples, and take off the objections of ſeveral honeſt and well-meaning Men,

and

and entirely reconcile them to the *Church* of *England*, tho' I ſhould at the ſame time think their ſcruples weak and groundleſs, yet I muſt own my ſelf obliged in *Conſcience* to do it. Becauſe the Unity and Peace of the *Church* is of greater conſequence than any Ceremony can be. Your Fears and Jealouſies of continual Alterations, if ſome conceſſions ſhould be made, are I believe without much foundation. For the common Exceptions of the Diſſenting Party, and which the chief of them have always inſiſted on are very well known; and if they ſhould be complied with, all their pretences would be at an end. And if the more conſiderable of them of the beſt Character and Underſtanding, as they have often promiſed, would come over to us upon theſe terms, the remaining part, that are more Obſtinate, and have leſs Knowledge, would in probability ſoon dwindle away, and come to nothing. However, ſhould we gain but few, we ſhould have the ſatisfaction of having done all that was in our power towards making up the breaches, and leaving them of the Separation without any manner of excuſe.

M. A. I perceive very plainly where your diſcourſe tends, even to the giving up *Epiſcopacy* and the *Liturgy*, which were the demands

demands of our Enemies, and the designs of our pretended Friends.

Strang. I can't help any Man's Suspicions. But whether you will believe it or no, I am no more for taking away our *Episcopal Church*, for allowing any other than *Episcopal* Ordinations, or for laying aside the *Liturgy*, than the Highest of you all. I can't but think that the *Dissenters* are too Nice and Scrupulous, and not only that they may, but that they ought to Conform constantly to the *Church* of *England*, as it is now Established. But yet for Peace sake, for quieting the Minds of Men, and putting them to Silence, I can readily consent to such Alterations, as I am sure can be no Prejudice nor Dishonour to the Church, and indeed will probably render it more perfect in its self. And for giving up of *Episcopacy*, as I don't find that the *Presbyterians* insisted upon it, in order to an Accomodation; so I am sure it would never have been granted, even by those that were the greatest Promoters of the Comprehension. And there is this plain reason among others, which you won't deny to be a good one, because it was against their Interest. And how you should come to think that those very Men were in designs to give up *Episcopacy*, that were like

like be ſo great looſers by the Bargain, I can't imagine.

M. A. That there were very black and direful deſigns againſt the Church is demonſtration: or elſe there would never have been ſuch a Set of B----ps, and ſuch a *Presbyterian* M——y as we had in the late R——n.

Strang. I ſhould be glad to hear you produce your Authorities. Theſe I find are your common *topicks* of Railing, in your Taverns and in your Pulpits; but I never could yet meet with any Argument to maintain your Accuſations, that would hold, or could find, when you were called upon for Particulars, you thoroughly knew or underſtood what you were ſaying. Paſſion and Vehemence are all your Arguments.

M. A. Sir, your are monſtrouſly aſſuming. Every one that has heard of the *Occaſional-Bill*, and the ſcandalous oppoſition that was made to it, by a Set of Men, will never want Arguments to prove their hatred to the *Church*, or want words to declare his abhorrence of their Proceedings.

Strang. Perhaps Sir, you may be miſtaken in this, as in your other ſcandal----for I take the oppoſing the *Occaſional Bill*, at preſent, to be much for the Honour and Intereſt of the Church of *England*.

M. A. O yes, a profound favour to the Church! When it was openly to countenance that Monſter in Nature the Fa----ck. For if ever there was a D—— Incarnate, it is He.

Strang. I am not diſputing in Favour of *Fanaticiſm*, tho' I can't ſee, that I am bound in Conſcience, as you ſeem to think you are, to be continually railing at a ſet of Men, that the Wiſdom of the Nation has thought fit to Tolerate amongſt us. I am only of opinion that the Paſſing that *Bill* at preſent would be a diſſervice to the *Church*, and to the *Nation* in general.

M. A. You may vent your Paradoxes ſome where elſe, this *Epiſcopal Place* has too much Senſe and Learning to be impoſed upon by ſuch ridiculous Stuff.

Strang. Sir, I deſire only to know, whether your think a time could happen that would make ſuch a *Bill* unſeaſonable?

M. A. Think Sir, I certainly know there can be no time unſeaſonable. Hypocriſie is to be abhorred and ſpurned out of the *Church* at all Times, and Seaſons, let what will happen.

Strang. Indeed Sir, I heartily wiſh that *Hypocriſie* of all ſorts was diſcountenanc'd; but I muſt freely own, that if a *Rogue* was going to cut my Throat, I ſhould be thank-

ful

ful to a *Jew* or *Turk* that would pluck me out of the danger. And if the *French* were Invading us, just ready to destroy us with Fire and Sword; I should be very glad to court the Assistance of the *Presbyterians*, or any other, except *Papists* and *Jacobites*, since all the united force we could procure, would be little enough to repel the Common Enemy. I would take all care possible not to disoblige any of those who are able to do good Service to their Country. And I think I should be a Mad-man, if at such a juncture, I should be for making a Law for disabling any such from being in Commands, or in any places of Trust or Profit, that I am sure would be hearty and vigorous, in defence of our *Laws* and *Liberties*. A hearty Lover of his Country would be apt to suspect, that my zeal against such, as were in the same Publick Interest, and united for the Common Defence, and that differed only in some Opinions in Religion, and those about no substantial Points, proceeded only at such a time from a concealed design to promote a *French* Interest.

M. A. Your Head is so full of *Chimera's* and *Enthusiastick* Dreams, that 'tis no great wonder you are fond of making impossible

Suppositions. *Two parellel* * *Lines drawn from the same Centre* will as soon meet again, as such Impossibilities happen. I see no manner of danger from the *French*.

* *In Mr. Sacheverel's Sermon, Preach'd at the Assizes, tho' not Printed in it.*

Strang. I wish your skill in *Politicks* may be better than it is in *Mathematicks*, but I am afraid they are both of a piece. If it would be unseasonable to contend for such a *Bill*, and it would do a vast deal of mischief, when an Invasion is made upon us; there can be no time so proper for an Invasion, as when such a *Bill* shall have taken Effect? When Mens Minds are Exasperated, and are become disunited, what time more seasonable for the Enemy to take his advantages? When they make themselves Enemies to one another at Home, it does not seem likely, that they will so easily and heartily joyn their Councils and Forces together, to oppose any Insults and Invasions from abroad. The Papists and Jacobites, with whom by the way your are thought to be, like good Christians, in perfect Charity, were so sensible of those advantages to their Cause, that they spared no pains either by Word or Writing, to applaud the Promoters of the *Bill*, and to Asperse with the Vilest Characters they could think of, all

all that Oppoſed it, as Enemies to the Church and Conſtitution. Out of what deſign, think you, could this be? For the ſake of the Eſtabliſhed Church? hardly that I believe, becauſe they both hold us at preſent for *Schiſmaticks*. But only that by this Project they might put an end to the Schiſm, by Reſtoring the Abjured Prince, the Non-Jurors and Papiſts to Places, and us to a blind *Paſſive Obedience*. What advantages the *Papiſts* and *Jacobites* that either have, or have not Sworn to the Government, by turning out ſeveral of thoſe that are out of Principle well affected to it, and by heightning our Hatreds and Jealouſies of one another, would make, muſt be ſubmitted to their Prudence and Good Nature. But I believe no Wiſe Man, that is hearty for the preſent *Government*, and the Succeſſion in the *Proteſtant Line*, would be for giving them ſuch a handle, which may be made uſe of to very dangerous Conſequences. And we have no ſecurity they will not, when there is a Power of doing it.

M. A. I find you ſuſpect that theſe Holy Sanctified Men, whoſe Cauſe you ſo zealouſly Eſpouſe, would appear bare-faced, and be Enemies inſtead of Friends to the *Publick*, if they had once loſt their Places, nothing but their Places it ſeems, prevents

their *Rebellions*. They'd be for returning to their old Maxim, *Salus populi, ſuprema Lex*, and what is that but the having all the Power and Authority in their own hands.

Strang. You very much miſtake me, if you think I am for defending any *Occaſional Principles*. I think thoſe that come to *Church* Occaſionally for a Place, and think it unlawful to come to it at other times, are almoſt as bad as thoſe that ſwear *Occaſionally* for the like purpoſes. And I alſo think, that thoſe that acknowledge both one and the other Lawful, that think the Oaths, and coming to Church Lawful, to be inexcuſable if they are not true and conſtant to them. But whatever the *Occaſional Conformiſts Principles* may be, which I will not undertake to defend; yet ſince you are ſo confident they are all *Hypocrites*, and for that reaſon ſhould be excluded all Places, I would deſire by the way, to know of you, whether you would not have all notorious *Hypocrites* of what Kind or Profeſſion ſoever, uſed after the ſame manner?

M. A. No indeed; a great deal of difference ought to be made between Men that profeſs themſelves of the *Church* of *England*, and never frequent any ſeparate Aſſemblies, tho'

tho' they ſhould be what you call *Hypocrites*, or not anſwer that Profeſſion in their Lives; and ſuch as profeſs themſelves of a *Different Communion*, and never come near our *Church*, but for their Advantage.

Strang. I muſt beg your pardon, for not allowing your diſtinction. For I can't think the better of a Hypocrite for profeſſing himſelf of the *Church*. Nor did I ever hear of any Article of the *Church* of *England*, that could juſtifie Vice in any of its Members. I can ſee no reaſon, why a Lewd, Drunken Man that comes conſtantly to *Church*, is more Honeſt than He that goes always to *Meetings*, unleſs invited to *Church* by the hopes of a Place. And I fancy ſuch a one much leſs Honeſt than one that goes ſometimes to *Church*, and ſometimes to *Meetings*, that has no place, as many *Diſſenters* do, and that upon Principle. Hypocrites for the moſt part are equally bad, and equally dangerous. And I can't appehend, what Security we can have of Men that have no other Principles of Religion, but juſt appearing ſometimes at *Church*, and railing conſtantly at all *Diſſenting Congregations*; any more than of thoſe that ſeparate almoſt entirely from it. And in time of danger they can be no more relied upon, than the *Presbyterians*, by the *Church* her ſelf, be-

cause they have no other *Principles* than those of Interest or Honour to tye them; and the latter is generally found to submit to the former, when there happens to be a contention between them. So that if *Occasional Conformists* are to be turned out of place, because they are *Hypocrites*; then no *Hyppocrites* at all ought to be indulged, because *Hyppocrites* of all sorts are alike, and not to be relied upon. But what I was going to argue from your Supposition of *Occasional Conformists* being *Hypocrites* was this, That if they are *Hypocrites*, as you don't doubt, for that very reason, I think it would be more dangerous at this juncture to turn them out of their Places. For they are likely to prove much more dangerous by this means than if they were continued in. For upon a supposition that they are *Villains* and *Hypocrites*, what might we not fear from them when turned out of Places? when they have no longer any ties or restraint upon them, what Fears and Disturbances may they not raise? What should hold them from joyning with the Common Enemy, from encouraging or favouring the designs of *France*? Since perhaps they might think they could not fare much worse, nor be hated much more, if the Projects for Slavery abroad should take Effect, than by having

a mark of *Infamy* and *Hypocrisie* set upon them at present by their own Country-men, and discarded by them, as Enemies to the Constitution. I only speak now what mischiefs they might do us, if they are such *Hypocrites* as you make them, when dispossess'd of those places which they were by Law before qualified for. What Provocations such usage might give them, if they are such *Rogues* as you pretend, what hopes they might have, and what encouragements would be given them from *France* of better terms, if they would unite their force and interest to settle their St. *G——ns* P——ce on the Throne, is very obvious to imagine. Indeed if they are Honest Conscientious Men, you may turn them out of place without much danger; but if they are Men of no *Principles* I won't engage for them, that large Promises and Temptations won't seduce them. And I don't doubt but Offers large enough might be made them.

M. A. You argue Sir, as ridiculously as any *Presbyterian* of them all can do. Is not an *Hypocrite* capable of doing more mischief in Place, than out of it; has he not more power and interest to do it? This is what we are apprehensive of, their doing us mischief in Places, and therefore we are for

tying

their hands, and disabling them by turning them out of them.

Strang. I wish Sir, you would consider things a little more closely. I find, absurd reasoning may be the fault of others, besides such as are Strangers at this Place. I am not talking of what Men are capable of doing; for every bad Man is capable of doing mischief enough. But I was only shewing what Men are most likely to do in such or such Circumstances. We are arguing upon the probable Effects of an *Occasional Bill.* You say it will turn out *Hypocrites* who ought to be discarded, who are capable of doing us a world of mischief, and probably will do it upon the first occasion. I say, every Man in Place that is a bad Man is capable of doing us mischief; but the question is, Whether 'tis not much more likely, that a bad Man should be contriving ill designs when his Fortunes are desperate, than when he is in Ease and Plenty? Whether we have not more reason to be afraid of him in the times of War, (when we have a Powerful Enemy to deal with, and whom we have always suspected to be tampering and plying amongst us by his instruments) or whether it is not more unsafe and imprudent, while there are such designs carrying on by *Papists* and *Jacobites* at

at Home, and a formidable Prince Abroad, to bring a *Popiſh Succeſſor* amongſt us, to diſoblige and provoke a great number of Men, who according to you, will do any thing for their ends; than to let them quietly enjoy thoſe places, which while they are in poſſeſſion of, they are upon the ſame foot of Intereſt with our ſelves, (which I hope is a good ſtrong tie to us both,) and are heartily concurring with us, in maintaining and ſupporting the Common Cauſe of the Reformed Religion, and the Liberty of *Europe*, which are at this inſtant both at ſtake.

M. A. The ſtrength of *F——ce*, and its deſigns for a Pr—— of *W.* are all Dreams, told about to amuſe and deceive the Common People, and take off their Eyes from the imminent danger which the *Church* is in from *Presbyterians* and *Occaſional Conformiſts*, which is much more formidable than any Power from Abroad can be.

Strang. I might turn this Argument upyour ſelf, and more truly ſay, That this noiſe about dangers from *Occaſional Conformiſts*, is raiſed to favour other deſigns, and to blind the People. I wiſh our fears of *France*, and the *King* they have made for us were only Dreams; I find indeed, you have courage enough to conquer all apprehenſions of that kind. *France* and the

P. of

P. of *W.* are no Bug-bears to you. But I must freely own to you, That I think no greater kindness can be shewed to *France* at present, than by declaring any Fears and Jealousies of those that are true to the *Interest* of the present Governnent. If we should ever be so happy as to see all dangers from *France* vanish, when that Monarch shall be brought so low, as to give us no longer disturbances, when to break Treaties will be no longer for his Advantage; and when all Stirs and Jealousies about the *Succession* shall be at an end, and we no longer suspect the designs of bringing in upon us a *Pretended Prince*; then if the Wisdom of the Nation should think fit to make, the going to Separate Meetings, together with notorious Drunkenness, Whoredom, and Profaneness, upon Conviction, Incapacities for Places of Trust or Profit, I shall then be of Opinion, That there was a real design for the Interest of Religion, and the Honour of the Church of *England*. And I am confident, there are as many Ecclesiastical Reasons to be assigned for the depriving such as are openly and notoriously vitious of their Places, as those that *Occasionally Conform*. The pretended design of the *Bill* was to prevent Hypocrisie, and prevent dangers. As to the former, in relation

on to *Occasional Conformists*, it seems plain to me, had it pass'd, it would not have answered the design. For either the *Bill* would have brought them entirely to the Church; or they would have forfeited their Places upon it, and have followed the same practice still; if they had come constantly to *Church* to save their Places, which I hope was the intention of those that brought in the *Bill*; yet that would not be any certain sign after all, that they were not *Hypocrites* still. And then the Church would be no more secure than it was before. If they had lost their Places, that they might continue their practice of going sometimes, or for the most part to their Separate Congregations, as it was suspected was the hope of some that were most busie for the *Bill*, that they would, that would be a clear proof that they were not *Hypocrites*. For if they were *Hypocrites*, I can see no reason but that they should have constantly come to *Church*, rather than have lost their Places. So that the design of the *Bill*, whatever was pretended, could not be to prevent *Hypocrisie*. As for dangers from *Occasional Conformists*, they must either be from a *Reign* that is a favourer of them, or from their own power and number. I am sure there can't be the least danger of Her present

ſent *Majeſty's* giving any the leaſt jealouſie to the *Church* that way. So that your fears can't be grounded upon the proſpect of the *Church*'s meeting with any diſcouragements at preſent. And for a Proteſtant Succeſſion, we can have no juſt reaſon to think, that the Intereſt of the *Church* will in the leaſt be depreſs'd by it. It is indeed the Intereſt of the *Jacobite* Party to throw out Inſinuations of that kind, to bring all the *Odium* they are able upon the *Hannover Family*. And their mighty Zeal for that Bill has been attended with the Suggeſtions of the danger the *Church* might be in another Reign. And their deſigns are to make Credulous People believe, That all the Friends to that Succeſſion are Enemies to the *Church*. But this is ſo groſs a falſhood, that 'tis to be hoped no Honeſt Man for the future will ever be deceived by it. I know the aſperſions commonly caſt upon that Family, are all pretended to be upon the account of the *Church*; and by this means the *Jacobite* Party here and elſewhere, think to do great ſervice to the P. of *W*.

M. A. Why Sir, the zeal of any Government for the *Church* is to meaſured by their regard to us in this place. This place is more the *Church* than any other, and

and consequently if we are neglected and overlook'd, 'tis visible there is no true Zeal for the Church among our Governours. And if we are not so zealous as some have been for your Suc——n, 'tis because we hope for no more Encouragement from it, than we with met from K. *W*.

Strang. How you come to be more the *Church* than any other place, I can't see, unless it be by drinking harder for it. For I find these magnifie themselves as best Church-men, that are most at the *Taverns* and seldom at your *Chapels*. The Sober and Studious among you are generally called *Presbyterians*, and discountenanced as such. And those that have the best Talents at railing at K. *W*. the B——ps, and the late Mi——try, let their other Qualifications be what they will, if drinking be but one, are sure enough to be preferr'd as *High-Church-men* by many in this place to those that are much before them in Religion and Learning, but that can't come up to their strains in Nick-naming and Slandering both the Dead and Living. His late Majesty indeed did not prefer such sort of Church-men, he consulted the Honour of the Church more, then to think that such Men were likely to be the best supports of it. Let it be for your lasting Honour a-

alone,

lone, that ſuch ſort of Church-men are diſtinguiſhed and preferred among you, witneſs your two late wonderful Pr —— rs of M. and N. Phil —— y, whoſe profound Sobriety and Learning, will be laſting Monuments of your concern for the Reputatition of your Un —— ty, and of anſwering the Pious Ends of your Noble Founders and Beneſactors. I don't doubt but all other Princes that ſhall ever fill our Throne will require different marks of Merit and Zeal for the *Church*, than thoſe which are moſtly regarded here. For I muſt tell you, that I have obſerved amongſt you, that Men of the loweſt Parts and meaneſt Learning, and that ſtudy leaſt the real Honour of our Excellent Church, are moſt loud and noiſie in their pretences to it; and yet their noiſe, railing, and clamour notwithſtanding their emptineſs, makes them careſs'd, and gives them a character *beyond ten Men that can render a reaſon.*

M. A. What, Sir, have you the confidence to abuſe our Uni —— ty to our Faces? You muſt be taught better Manners.

Strang. No, Sir, 'tis you that make it your ſport and your buſineſs to abuſe your Superiours, Men much Superiour to any in your Un —— ty. But however by what

what I ſaid, I deſigned not to reflect on the whole Body of Men in this place; but only on ſuch, who are conſiderable for nothing elſe but opening their Mouths wide to ſwallow down *Claret*, and then in being loud for the *Church*, and againſt its Biſhops; who think to make amends for their Ignorance of our Conſtitution by their noiſe and cry for it. As for ſuch as are Sober and Studious, as ſeveral of this ſort I know there are among you, I reſpect and honour them; and ſuch have more Senſe and Ingenuity, better Learning, and better Tempers, and employ their time to better purpoſes, than to run in with the common herd of Railers. But for thoſe that are continually filling their Sermons, and their Tavern, and Coffee-houſe Diſcourſe with rude and vile Language, with ridiculous and falſe Stories of their Civil and Eccleſiaſtical Superiours, and ſuch as protect and buoy them up in their Ignorance and Ill-manners, they may be mentioned as very mean Agents for Religion in general, or for our Church in particular, without any manner of Reſerve. And I muſt tell you, that thoſe very Archbiſhops, one in Heaven, and another *God* be thanked ſtill on earth, and thoſe very Biſhops which you ſo often

 ſcanda-

ſcandalouſly abuſe with the name of *Presbyterians*, have writ more and better againſt the *Presbyterians*, than the whole party of you either have or can do, that revile them. And therefore you can have no ground for your Aſperſions, but an unreaſonable Hatred you have conceived againſt them.

M. A. How can you talk ſo ignorantly when you know that their oppoſition to the *Occaſional Bill* was for the benefit of the *Presbyterians*, to put them into Places of Power and Truſt, with a deſign that they ſhould ruin and ſubvert the *Church?*

Strang. But how came they to be called *Presbyterians* as much before this *Bill* was ever thought of? and now all your talk is the *Occaſional Bill*; If by their kindneſs to the *Diſſenters*, they had a deſign to ruin the *Church*, then they deſigned at the ſame time to ruin themſelves; for if the *Church* falls, they have ſo large a ſhare in it, that they muſt neceſſarily be involved in its ruin. So that 'tis plain, the preſervation of the *Church* is for their Intereſt. They would not conſent indeed to throw out thoſe *Diſſenters* from places that come ſometimes to our Church, for fear of giving advantage to the Common Enemy, by encreaſing

creaſing our Heats, and by uniting the *Diſſenters* more firmly againſt the *Church*. And they might eaſily ſee, that there were not ſo many *Presbyterians* in places as to be capable of doing any miſchief to the *Church* by keeping them in them, there being Fifty *Church-men* in places to one *Presbyterian*. The *Presbyterians* are neceſſarily debarred from all Preferments in the *Church*; there are not Three in both Houſes of Parliament, and in this place, you have the Education of moſt of the Gentry of the Kingdom, whom you take care, I hope, to furniſh with Arguments (as well as Topicks of Railing) to ſilence and confound them. Since then their ſtrength and number, in ſome Civil Truſts, is ſo ſmall as not to give us any reaſon for fear, it could not well become the Fathers of the Church, who are to be Tender and Merciful, to turn Men out of Places, juſt for the ſake of turning them out, eſpecially when they are ſure of having them reſolute defenders of the preſent *Government* and the *Proteſtant Succeſſion*; and when the beſt method of making them Friends to the *Church*, are the Goſpel directions of Mildneſs and Charity.

M. A. You may talk as long as you pleaſe for the Principles and Management of your B —— ps about the *Occaſional Bill.* But you ſhall never convince me but what they did was out of kindneſs to the *Presbyterians.*

Strang. I am very well ſatisfied that you would much eaſier be convinced, that Men that were great managers in a Popiſh *Reign*, are better Friends to the *Church* than thoſe that ventured all they had in thoſe times to defend it; and that ſuch as went into meaſures that would have enſlaved us in that Reign, ſhould much rather repreſent you, than ſuch as will ſpeak honourably of our late Glorious Sovereign K. *William.* And for theſe reaſons I can much better conclude that you are for the P. of *W.* than from any you have yet produced, that the *Biſhops* are *Presbyterians.* And I may add, That in your Sermons and Pamphlets, which you vent among you, there are Principles laid down, tho' I fancy you have abjured, which if maintained by others, will, I am afraid, very naturally tend to bring him in.

M. A. You are a prating ſcandalous Fellow. And you may keep your *Whig Presbyterian Principles* to your ſelf. As for me

me, I am not afraid to own that I had much rather be a *Papist* than a *Presbyterian.*

Strang. Truly, Sir, I believe you, but I would not have the *Church* lose so great a Champion, and so worthy a Member. I am for being neither, and if we can keep out the P. of *W.* I am sure I never will be either of them. As for being a *Whig*, that's a name I am not at all offended at. Because those are called *Whigs*, that were hearty for the late *Revolution*, and are still of the principles that brought it about; that are for doing all honour to the Memory of our great *Deliverer*, and are still thankful for the Deliverance: That are hearty lovers of the *present Government*, and zealous for the *Hannover Succession*: That are for carrying on the War vigorously against *France*, and are truly joyful for the late glorious Victory in *Germany*, gained by our Great *Captain the Duke of Marlborough*, by whose Bravery and Conduct we hope to curb Tyranny and Ambition abroad, and reduce our Enemies at home to some kind of Modesty and Temper.

M. A. One would almost think you were haranguing still upon your late He-

roe, you ſpeak ſo affectionately upon the occaſion.

Strang. You ſay right, Sir; for ſince that Great Life is worn out in the Service of the general *Liberty*, and of the Proteſtant Religion throughout *Europe*, both which muſt have ſunk long ſince without his ſupport; there is no Man in whoſe Fidelity and Courage we could ſo well confide, as my *Lord Marlborough*'s. And we have found, GOD be thanked, that the glorious Succeſſes that have attended his Arms, have throughly anſwered our entire confidence in him.

M. A. You may talk of your Victory at your own rate. But 'tis eaſie to know what party you are of, (if nothing elſe diſcovered you) by your not mentioning the other *Victory* gained by Sir *G. R.* with it, which was in all circumſtances at leaſt equally Great and Glorious.

Strang. I think, Sir, you pretty plainly diſcover your ſelf; and I think there ought to be ſome mark ſet upon all ſuch as have diſcovered themſelves after the ſame manner. For this ſeems to me, one of the plaineſt ſigns of being in a *French Intereſt*. Since 'tis certain that thoſe that cry them up as Equal Victories, would have

have had them ſo; that is, would have wiſh't our *Land Victory* no greater than that at *Sea*. For what elſe could they mean? By magnifying one which they knew to be no V——y at all, as much as the moſt entire one that was ever gained; they muſt certainly deſign to leſſen the credit of the latter, and make it ſeem of as little conſequence to us; and of as little prejudice to the *French*, as our Sea Victory was. The *Agents* of *France* could have done no greater ſervice to their Maſter than by poſſeſſing the minds of Men, that our *Victory* at Land was but Equal to the *Sea*. And I ſhall much wonder if I ſhould ſee any true *Engliſhman* ever promoting the Intereſt of ſuch a one, ſo far as to deſire he ſhould repreſent him in *Parliament*, that run into that madneſs of extolling our *Sea Advantages* any thing like to thoſe we obtained under the Duke of *M.* at Land. For my part, I would as ſoon give my Vote for a *Tacker*, as ſuch a one.

M. A. Dare you clamour againſt a *Tacker* in this place? The *Tackers* were the beſt and only Friends almoſt the *Church* of *England* can boaſt of. For the *Sneakers* or Deſerters, I'll give you up for a par-

cel of Scoundrels, for they hold upon occaſion with *Presbyterians* and *Williamites*.

Strang. Hold a little, Sir, don't be ſo warm againſt *Sneakers*. I dare anſwer for them, they'll be for a *Tack* another time; they were in their hearts for you; they were only afraid of their Elections in a New *Parliament*. When they are once got ſecurely in the Houſe, you may depend upon their Friendſhip. They love Power and *Tyranny* in themſelves as well as any Men; and however they may fawn and promiſe fair at preſent, they'll Vote to your hearts contents if they are ever Repreſentatives more. I don't know but that they may Impriſon all the *Presbyterians* for breach of Privilege. For the Privilege of a High-Church H. of C. can even reach beyond that of 41. And when they have gained their *Tack*, they have nothing elſe to do but to Vote the Q. and H. of L——ds uſeleſs; for indeed theſe will have no Power remaining, but to conſent to the Authority of the H. of C——ns. For when once they come to make what Laws they pleaſe without controul; for neither Q. nor L——ds have Power of refuſing any *Bill* when Tack't

to

to Money, and every thing will go for a Money Bill, and then farewel all Power in the Q. and the Upper-houſe. Not to mention———

M. A. This is all Stuff and Nonſenſe, meer *Presbyterian Cant.*

Strang. You may call it what you will. But I am ſure 'tis true Reaſoning: if *Tacking* is once allowed of, the H. of C. are become *Arbitrary:* and I know no Authority wanting to them. They may *Tack* the P. of *W.* to the next *Money Bill*, and it muſt be paſs'd, or the *War with France* be at an end. And this was the Caſe the the laſt Seſſion. Had the *Tack* paſs'd the Commons, either the L——ds muſt have paſs'd the *Tack*, and ſo given up the Conſtitution, yielded up all Power to the H. of C. or elſe they muſt have thrown out the *Money Bill*, and ſo yielded themſelves and us Slaves to *France.* I cannot ſay that thoſe that were for a *Tack*, were for giving *France* ſuch advantage over us; but yet 'tis ſtrange, that they that were for giving the *French* King no advantage, ſhould preſs a matter which they were ſure the L——ds could not poſſibly conſent to nor deny without making us Slaves to *Fr.* or to a H. of C——ns. If we muſt be

Slaves,

Slaves, it is all one to whom. For my part, I would as ſoon be a ſlave to the Great *Turk*, as to ſome H. of C. that have been in *England*. And therefore I can't but think that no Man that loves Liberty or Property, will ever give his Vote for a Tacker or a Sneaker, which I take to be all one; or for ſuch a one that under a pretence of Privilege is for Impriſoning the Subject at pleaſure, and after he has unjuſtly Impriſoned him for a breach of no Privilege, is for denying him the benefit of the *Habeas Corpus Act*, which every *Engliſh* Man has a Right to, and which he would chuſe as little to part with as his Eſtate.

M. A. What are you for upholding the *Alisbury* Raſcals. Thoſe little barking Whelps of Wh——ns.

Strang. Rail on, Sir, but I muſt tell you, if the H. of L. had not had ſomething more mercy than ſome other People, you would have learnt better manners before this time. The *Alisbury* Men are indeed little Men. But little Men have Rights as well as the Greateſt, and ought to be defended. And as little Men would be more eaſily oppreſs'd, ſo 'tis the more for the honour of thoſe that ſtand up

and

and endeavour to ſhelter them from Oppreſſion. And 'tis to be hoped, that ſuch as have Votes for Members to ſerve in Parliament, will conſider who they are that have faithfully ſerv'd them; and alſo what Liberty and Property are, and in what kind of hands they will think fit to Truſt them for the future. Whether in ſuch as have ſtood up for Liberty againſt all ſorts of Oppoſers either at Home or Abroad? Or ſuch as are for *Tyrannizing* over their *Electors* as ſoon as ever they are got within the Walls of that Houſe, tho' they are all Flattery and Deceit without. That pretend a Zeal for the *Church*, only for their own ſakes; and that are for being revenged on thoſe that would not prefer them in the late *Reign*, and on them that have not yet thought them conſiderable enough to be preferr'd in this, let what will become of either the War or our Conſtitution. But ſuch as theſe can yet paſs for *Good Engliſh-men*, and *Good Church-men* after all the diſcovery they have made of themſelves, if their Words will yet be taken while their Actions contradict them, there is no help for it, we are infatuated, and muſt be ruined.

M. A.

M. A. You may talk this to your *Presbyterian Crew*, form them perhaps you may Influence. I ſee no ruin likely to befal us but by that Hel——ſh Party. I ſuppoſe you were Educated in one of their *Aca——y*, which are the very *Seminaries* of Sedition and Rebellion. And to them you may repair again, for you are fit to ſtay no longer in this place, where no one will bear ſuch *Republican* Diſcourſe.

Strang. I thank you for your Civility. But if you underſtood your own Notions, 'tis you that are defending *Republican Principles*. 'Tis you that contend at preſent for an unlimited Power in the H. of C. That are for making the Q. and H. of L——ds ſtand for *Cyphers*; that are for throwing aſide the B——ps, and for ſetting up a Company of *Presbyters* againſt them. And 'tis really you that are ruining the *Church*, while you are pretending ſuch a furious Zeal and Concern for it. You make a mighty noiſe and buſtle about our Conſtitution, but you don't make it any of your buſineſs to underſtand the Nature of it. Whatever *Academies* there may be among the *Presbyterians*, I am afraid you don't

don't take a method for leſſening the number of them; or for raiſing the credit of your own *Univerſity*. I thank GOD I never was in any ſuch *Academy* you mention, nor do I know that ever I was acquainted with any one that was bred up amonſt them. But yet I hope they are not *Seminaries* of Sedition as you repreſent them; tho' I won't pretend to defend them in every thing, becauſe I wiſh we were all of the ſame *Church*, and that their *Principles* were not ſo narrow, as to refuſe to comply with ours. I wonder we hear nothing of an *Aca——y* among your ſelves, where Youth are ſent to have *Jacobitiſm* inſtill'd to them, where Principles are profeſſedly infuſed contrary to our *Government*, as now legally ſettled both in *Church and State*. Nay, Sir, don't pretend to wonder at it. You know what I mean, the *Aca——y* in this very place, ſet up by Mr. P——r, a profeſſed *Jacobite*, who has Young Gentlemen ſent to him to Learn his Principles; and I don't ſee there is any care taken that your own *Members* ſhould not be Corrupted by it. Was there much uneaſineſs among you upon this, no doubt we ſhould have heard

heard you declaiming against it from the *Pulpit* and the *Press*. What would you have the World infer from your silence, but that you think the design ought not to be discouraged, and that whatever your pretences are, you are not very averse to the Interest of the P—— at St. *G——ns*? You have of late indeed got the Word for the House of *Hannover*, and you run into the cry for one of that Family being amongst us; but yet you don't seem to be let into the secret, though the design of those that have set you upon this cry, is as apparent now, as their affection to them has been hitherto. Every body sees this is a forced Zeal. It has been the greatest Affront that could be put, to propose a Health to that Family and that Succession among you, which is something strange, if your hearts have been all this while there, for your affection may be as well judged of by your Cups as by any other marks. And since it was never remembred upon such occasion, but was alwas industriously avoided, it is plain you have no real inclination there, whatever at present your pretences are. One reason no doubt is to Gull the Nation, and

De-

Deceive the People by ſuch pretences; well knowing that if their Eyes were open, and your Principles appeared bare-faced, you nor your Friends would have any intereſt but among *Papiſts* and *profeſſed Jacobits*. And indeed they are very induſtrious to ſerve your Friends, which is a plain proof that they think they are ſure you are not for the *Hannover Succeſſion*; and they don't uſe to be ſo active upon mere Conjectures.

M. A. 'Tis your own *Curſed Gang* of *Whigs* and *Fanaticks* that are for the Prince of *W.* if any Men are, and they are the Men that obſtruct the Inviting one of the *Hannover Family* over. For we are for it here.

Strang. All you ſay will indeed be very plain, when you can prove the *Whigs* are courted and truſted by the *Jacobite* and *Popiſh* Party, as ſome other Men are; when you ſhall find the *Whigs* Careſſing Mr. *L——y* the moſt notorious and moſt flaming *Jacobite* of the Nation; when they are found applauding all his Performances, and juſtifying ſuch Notions and State Principles in places Sacred and Profane, as will neceſſarily Exclude the *Ha——r Family*, as you know

know who they are that do; when they espouse their Interest, and set up those for Representatives, as were most zealous against the Association, and against abjuring the Pretended Prince, as there are some that so employ themselves, then indeed you may justly enough pretend that the *Whigs* are for the P—— of *W.* and you for the *Ha* ——*r Succession.* The *Whigs* never could oppose any design of Inviting any of that *Family* hither, but if such a design should be proposed by Men of an opposite Party, that were always known to bear very little Affection to them, I must confess I should suspect the *Proposal*, should imagine some ill design at bottom, and that something else was meant than was pretended* The *High-Flyers* find ways enough of disguising themselves just before *Elections*, and many well meaning People are drawn in by their *sham pretences.* Then you come out with your wilful Misrepresentations of the best part of the Gentry as *Enemies* to the *Church*, of their Cheating the *Country* in the late *Reign*, (which after all the clamours, you have not yet proved with all your Zeal and Malice, that they have Cheated

Cheated you of a ſingle Farthing) with ſeveral other Stories juſt as Falſe and Senſeleſs, which one would wonder how any one Man of common Senſe ſhould at this time of day believe.

M. A. Dare you charge us with down-right Lies, with forging Stories to defame a Party, who ſtand upon Record for K——s? no you are Mutinous becauſe we lay your Actions open. For they will ſufficiently expoſe you without making additions to them.

Strang. I both charge you and thoſe that ſet you on, with down-right Forgeries, with innumerable Stories told from *L——y* at ſecond hand, vented from your *Pulpits*, and ſcattered about in your *Libels*. Thus you have found out an eaſie way of being remarkable if Railing and Slandering will make you ſo. But one would think you might contrive other methods of conſulting your own Honour, and that of your Univerſity. Sir I muſt tell you, That you are not like to gain much Reputation by your *Politicks*; you do but waſte your time, and quite pervert the deſign of your Founders. Learning which ſhould make your Univerſity Famous, is leaſt

of all pretended to by the Generality of you, and a Man's Merits are only regarded and diſtinguiſh'd by his Zeal for a Party. Whatever you may think of it, this will much ſink your Credit with the Sober Part of the World. You have no way of retrieving it but by Encouraging Sobriety and good Literature, and not by upholding and preferring ſuch, tho' never ſo defective in Parts and Learning, as have but Rudeneſs and Aſſurance enough to Rail at the Biſhops and the late Government, if not at the preſent. It would alſo become you more to fill your Sermons with better Senſe and more Divinity, and not ſtuff them with rude Reflections on your Betters, and with Notions about Church and State, before you underſtand the true nature of either. Thoſe that are moſt noiſie among you upon theſe Topicks, are the leaſt Learned; and indeed this engroſſes their time ſo much, that neither Diſcipline, nor Learning, nor even the Prayers in your Chapels, however loud their cry for the Church is, are regarded by them. Some of your Publick Lectures are almoſt quite laid aſide, to the ſcandal of your Univerſity, and to the

the discouragement of Benefactors, tho' perhaps it would be more for your dishonour, if some of your late Chosen P——rs should shew themselves in their Posts. You may think perhaps their flaming obstreporous zeal may atone for the want of ——

M. A. Unsufferable Impudence! just under our Noses thus to——

Strang. Since you take such unjustifiable Liberties in Aspersing your Superiors, both in Church and State, you must expect in your own turns to hear plain Truths told of your selves.

SIR,

Your Humble Servant, &c.